124 of the complex customs of Ruanda. The value of our information,
[115] emanating from the principal abiru, guardians of the customs of the Court of Nyanza, and from the seminarists, sons of the great provincial chiefs, as well as the cross-checking we have done, make us hope that we will present an essay from which all fantasy has been eliminated.

121 We hope that it will be possible for all those, both clerical and lay, who work in the "country of the cow and the drum," as well as ethnologists needing a basis for research, to have a clear picture of an organization, of a mechanism both complicated and precise, that takes us back mutatis mutandis both to the atmosphere of the ancient City and to that of the medieval world. [7]

539 impongo. Ati iyi ntikwiye umwana,
the antelope. Since this does not suffice for the child,

akokanya, batongera kuhiga. Avumbuka imbogo nyaki gumbu.
it is small, they begin to hunt. He meets a buffalo black very.

Nyakisha Chimpenebere ati: "ndashaka iyo." Ryangombe
Nyakisha Chimpenebere thus: "I want this one." Ryangombe

afata ichumu na ingota, aja kuyitera. Imbogo
seizes spear and sword, goes to throw (to spear). The buffalo

ilahinduka. [305] Imuchumito ihembe. Ryangombe alapfa.
turns around. Gores with horns. Ryangombe dies.

Nyakisha Chimpenebere alishima. Ryangombe agiye kupfa, atuma
Nyakisha Chimpenebere is glad. Ryangombe goes to die, he notifies

yuko apfuye. Babwira umwana we Binego. Alaza
that he will die. They tell child his Binego. He comes

n'impiri ye y'ichuma. Aikubita Nyakisha Chimpenebere.
with scepter of iron. He hits with it Nyakisha Chimpenebere.

Binego alaicha n'umwana wayo ni imbogo nyaki bumbu.
Binego kills with it and child her and the buffalo black very.

Binego amaze kubyicha, abwira abagaragu be, ko aka bamaze.
Binego he ends killing, he says followers his, that he has ended.

Binego achamba Ryangombe. Alataha, asanga nyina
Binego buries Ryangombe. He returns, he visits (his) mother

Nyira Kadjumba. Binego alima mubwani bwa Ryangombe.
Nyira Kadjumba. Binego inherits the kingdom of Ryangombe.

● [115] I am indebted to Father Buisson for the translation of this manuscript which was written by a pupil of the mission in Nsasa.

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

THE BATUSE OR BALYAN-WANDA OF RUANDA

CHAPTER XXVIII

THE TRIBE AND ITS GOVERNMENT

The clans—government—powers of the chiefs—taxation—murder—homicide—death in battle—suicide—the chief priest

115 THOUGH much of the Ruanda country became Belgian after the war, there is still a large part of Kigezi which is British Ruanda. My information with regard to these people was derived from two chiefs who were political prisoners in Mbarara. One of them was a prince of Ruanda who had fought against the British during the war and had been captured, and both were exiles from their own country because their king regarded them as dangerous to him and wished to kill them.

THE CLANS

614 The tribe was divided into clans which were totemic, having both primary and secondary totems. Sub-divisions of several clans were mentioned, but the information given was so imperfect as to be of little value. The names given were the same as some of the main clans and details as to the totems were lacking. The list, however, is given to show the existence of such sub-divisions:

1. Abanyiginya, totem, *mpekhi* or *opu* and *efuti*, a calf born feet foremost?

This was the royal clan and had three sub-divisions with the same totems:

(*a*) Abasindi.
(*b*) Nabaganzo.
(*c*) Abene, which had also a third totem, an unmarried girl with child.

2. Abega, totems, *mpekhi* and *efuti*.
Sub-divisions with the same totems:
(*a*) Abakono.
(*b*) Abaha.

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

When a man committed suicide, he was buried as usual; but a medicine-man was summoned to tell by augury whether the house had to be deserted or was still fit to live in.

RELIGION

I received a statement respecting the religion of the Batuse from Captain Phillips, the District Commissioner. They were, he said, monotheistic and had a chief priest who was initiated into his office by a journey up a certain mountain where there was said to be a flock of sheep sacred to the god. This was a dangerous exploit, but before a man was accepted as priest he had to go there with a sheep, which he offered to the god.

This chief priest kept all the fetishes and carried out all religious observances for the king, who kept neither fetishes nor priests about him. When there was any illness or other trouble, the king sent a bull, a sheep, or a fowl (in the case of war, a bull, a ram, or a cock) to the priest, and an augury was taken from the flow of blood and from the markings on the lungs and intestines.

CHAPTER XXIX

THE KING

The kings of Ruanda—government and taxation by the king—food of the king—wives of the king—heir to the king—death of the king—mourning—burial—accession—the king's mother and her brother

THE list of the kings of Ruanda was given as follows: Kigwa, who came from heaven—his son, Kimanuke, who begat Randa — Merano — Kobo — Gihanga — Kalyaruanda — Ruganza — Kirimu — Kigeri — Mutabazi — Gahima — Ndahiru — Ndole — Muhenzi — Namuhesera — Sekalongoro — Huhi — Kirima — Ndabalasa — Mubamwhe — Gahiridirwa — Lwogera — Lwabugiri — Lutariridwa, who was killed by his brother Musinga, who still reigns.

The king's court was the court of appeal for all his subjects and his council was composed of the high chiefs.

9:Maquet E-5 (1949-1951) 1961 FO42 Rundi FO42

whole area of Ruanda. This took several months. With the help of two assistants, Messrs. G. Sebyeza and M. Sekanyambo, to whom I had given some training in interviewing and recording data, 326 informants were eventually interviewed. The aim of the inquiry was explained to them in small groups, but each interview was privately held to prevent informants from influencing each other's answers. In order to make sure that answers could be accurately recorded, the questionnaire had been printed and the answers of each informant were written on a separate copy.

As might have been expected, the more competent persons on political organization were Tutsi and in fact more than ninety per cent. of our informants were Tutsi. Since the number of Hutu and Twa was too small to be of any significance (there was, in fact, only one Twa!) their interviews were not taken into account in the computation of the results. A few more interviews were discarded on other grounds (such as suspicion about the sincerity or the mental ability of the informant). In the end the number of interviews used in the summing up was reduced to 300.

To count up the answers, some questions had to be modified. For instance, the question, 'Give the name of your patrilineage head', was replaced by, 'Do they know the name of their patrilineage head?' The computation of answers for the whole of Ruanda is given as Appendix Two.

Obviously, this class of 300 informants does not constitute a random sample representative of the total Ruanda population: the informants are practically all Tutsi and have been chosen according to certain criteria. This does not invalidate our procedure, however, as our aim was not to assess the opinions and knowledge of the whole of the Ruanda population on their past political organization, but to discover as accurately as possible what that organization was. This is why we attempted to interview only the most informed persons on the subject and to take into account the divergence of their views.

On kinship, family, and related subjects, the preliminary survey did not give as much information as the preliminary political survey revealed. Consequently, another procedure had to be adopted. A very comprehensive schedule of topics to be brought into the interview was elaborated. There were 542 items distributed under sixty-two headings to be covered with each

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

informant. Sixteen Hutu and twenty Tutsi informants were interviewed. Two junior administrative officers, Messrs. E. Finoulst and G. De Clercq, who were taking a six-month course of training in anthropology, participated in the different stages of this inquiry, as did Mr. S. Naigisiki, who acted as assistant and interpreter.

The inquiry into the cosmological and ethical systems was carried out on similar lines. A schedule of thirty-five headings, under each of which several points were listed, was used in several collective and individual interviews.

This research from 1949 to 1951 forms the main basis for my *Système des relations sociales dans le Ruanda ancien*, published in 1954. But I have spent two other research periods in Ruanda (December 1952–December 1955 and September 1956–September 1957) on more specific topics. What was observed in these later periods, however, bearing on the topic of the earlier study, has been taken into account in the present volume.

Secondarily, the present study of Ruanda is based on literary sources published both before and after 1954. These are fully listed in the Bibliography.

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